

# Christianian Reflector.

REV. H. A. GRAVES, EDITOR.  
WM. S. DAMRELL, PUBLISHER.

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S. A. KINGSBURY, CHINA, ME.  
whose editorials are designated by the initial letter of his name.

This paper, having an extensive circulation in the country, affords a good medium for advertising, to all who have dealings with traders in the interior.

## Christian Reflector.

For the Christian Reflector.

### Boston Baptist Female Society for Missionary Purposes.

This society, although it has for some twenty-seven years past been endeavoring to communicate the blessings of the gospel to those in our own city, who are ignorant and destitute of its privileges, was not, originally, a city mission society. It paid over its funds for a number of years, to both Home and Foreign Mission societies; and indeed, was the first in the Baptist denomination, that, as a society, appropriated its funds to foreign objects. This, it appears, was done in anticipation of the founding of the Foreign Mission Society, after being informed of the change in the views of Messrs. Judson and Rice.

From the Annual Report of Oct. 7th, 1844, it seems that the society has enjoyed the services of a missionary but a short period during the last year. It is now hoping soon to be more highly favored. After stating its position in relation to this subject, the report speaks as follows upon some other interesting topics.

The meetings of this society have been regularly, though thinly, attended during the year; and those who have been present have found it good to meet at a throne of grace, and plead for the welfare of Zion. But we have great cause for humiliation before God, that the general apathy has, to so great an extent, affected this association. Possibly it is unknown to some of its members, and forgotten by others, that our meetings are held on the first Monday afternoon of every month, with the exception of the first in January, which is improved by the churches. The place of meeting is the Committee room of the Bowdoin Square church. This day has long been set apart by Christians of various denominations, and in all quarters of the globe, as a concert of prayer for the general spread of the gospel. And now that our churches in this city have decided to observe the first Lord's day evening, it is especially desirable that our female friends should maintain their post, and regularly assemble on the day so sacred to united prayer. Our dear missionary sisters in heathen lands expect this of us. How many of them have, just previous to their departure, met with us, and felt strengthened to go forward, in the assurance that this society would remember them before God, on these occasions; and how many have, when toiling in the midst of the poor, sent back expressions of gratitude for the interest that they believe is felt for them. And still they are told that they labor under a mistake? that we have become lax, and have almost forgotten the monthly concert? that our various cares and avocations will not allow us to come together for prayer? Tell it not in Burma, publish it not on the shores of Africa, nor in the cities of Greece. Having put our hand to the plough, let us not look back. Dear sisters, do bear in remembrance, and come in the spirit of effectual, fervent supplication, and our mothers and our sisters, who have long since arrived in heaven, appreciated the privilege, and enjoyed refreshing seasons, by which they were stimulated to prosecute the Christian warfare. And we, too, can testify that he is faithful who has said, 'where two or three are gathered together in my name, there am I in the midst of them.' Let us thank him, and take courage.

We are solemnly reminded that the term of our probation is short, and that our remaining work must be done quickly, by the removal of several of our members to the land of silence, since our last annual meeting. To all of those, so far as our information extends, death appeared 'with an angel's face, and a deliverer's hand.' We may speak of three of them, as filling the most important stages of human life; and as exhibiting under all their varied circumstances, the powerful and happy influence of the religion of the cross; youth, middle life, and old age. One was, in her early childhood, constituted a member for life, by a dying relative; and though called by infinite wisdom to experience the afflictions of orphanage, was blessed with numerous friends, and was just rising into life, with encouraging prospects of usefulness. Suddenly, she was prostrated by a rapid consumption, and bidden to relinquish the endowments of this transitory state, and to pass away into an untended eternity. But religion sustained her; calmly she submitted to the heavenly mandate, and breathed out her soul into the bosom of her Saviour. Another of more mature years, surrounded by a beloved family, and all, perhaps, that earth can give to render life desirable; patiently enduring protracted disease, reconciled to the will of her Father in heaven; ready to depart and be with Christ, which she esteemed to be far better than all things here.

A third, having partaken more deeply than falls to the common lot of mortals, of the cup of both domestic and religious enjoyment, closing up a career of nearly four-score years, full of faith, renouncing self-dependence, relying in humble confidence on the atonement and advocacy of her immaculate Redeemer, ascribing the honor of her salvation to sovereign, unmerited grace, through the regenerating influences of the Holy Spirit. We have the fullest reason to believe that she sincerely aimed to walk in all the ordinances and commandments of the Lord blameless. To do her Heavenly Father's will, was her employment and delight. To warn the unconverted of their danger, and point them to the Lamb of God as the only Saviour of sinners, was to her no cross. A suitable opportunity to do so, was enough, and she enjoyed consoling evidences that her faithful admonitions had not proved fruitless. Such was our truly valued friend, Mrs. GEORGE HOMER. To this society, of which she was a member about thirty-seven years, she was a rich blessing. She long filled an active place on the Board of Managers, and when a weight of years and infirmity obliged her to resign her office, she was unanimously voted an honorary member of the Board for life. We think it safe to say, that next to the church of Christ and her own family, she loved the society, in which, in whom, and by whose aid, she was enabled to do so much for the poor and the ignorant. She prayed and labored for their prosperity and usefulness. While health permitted, she was in her place; and it is well recollected how highly she appreciated the privilege of receiving the society and the Board at her own house, while it was customary to meet at each others' houses, and while it was united with our sister society of another denomination. Nor can we restrain the belief that many of the departed members have joyfully hailed her entrance into their holy communion.

She was a woman of prayer. If she excelled in any one point of Christian character, it probably was prayerfulness. Not long after she became a member of Baldwin Place church, an aged and sick friend, whom she was visiting, desired a remembrance in her petitions. She was deeply affected, and modestly spoke of it afterward as an unexpected honor; it having been the first time that she had been thus solicited; it was not, however, the last. She conscientiously remembered special objects; and if, on a social occasion, a subject that she viewed as important escaped her recollection while engaged, she has been known, as soon as an opportunity presented, to say to a friend in private, 'I feel as if I must kneel down and pray for such, or such an object, as the case might be. In accordance with a suggestion from her, the first Monday in April has, for upwards of twenty years, been observed by this society, as a day of special prayer for the conversion of family connections; and it becomes us to acknowledge with humble gratitude, that there have been evident answers to prayer offered on those occasions. Not prayer only, but fasting also, was to her a precious privilege. The very last time she met with us in this place, she meekly expressed a desire that a day might shortly be set apart for such purpose, with reference to the outpouring of the Holy Spirit. We beg leave also to add, that our friend possessed a soul kindred to that of Cornelius; whose *ams*, in conjunction with his prayers, were heard in remembrance with God. But her work on earth is done; her last request has been proffered at the throne of grace, and praise is henceforth her delightful employment. Still we trust that many blessings will descend in answer to her fervent supplications that are yet on file. We affectionately express our sympathies with her bereaved family, and ask for them, that they may receive her fallen mantle; and may we all be enabled to follow her, as she followed Christ. 'The heart of her husband safely trusted in her. Her children rise up and call her blessed.' This afternoon, her remains will be laid away in the cold recesses of the tomb, to await the summons of the first trump, on the morning of the resurrection; when this mortal shall put on immortality, and death shall be swallowed up in victory. 'Blessed are the dead that die in the Lord.'

M. W., Secretary.

Boston, Oct. 7, 1844.

For the Christian Reflector.

### The lonely Rock.

DEAR BROTHER GRAVES,—A few years since a ship was wrecked amongst the rocks, near Cape Horn. While the winds fiercely blew, and the foaming billows dashed the timbers in pieces, one seaman reached a lonely, barren rock. The day passed slowly away. He stretched his eye to the east and west, to the north and south, over the deep, dark, and ever restless waters—but no friendly sail appeared! The sun disappeared, and he sat down to pass in solitude the lonely night. His shipmates were cold and silent in their watery graves. The waves dashed against the rock, the winds passed swiftly onward, the lamps of night shed their dismal light on the bosom of the deep—but no human voice sounded in his ear, no brother's hand administered to his wants. Hunger and thirst made strong demands, but he had no means to relieve them. The bread and the water were entombed with his companions. Nor had he any consolation to draw from a future world. The Bible and the Redeemer had been neglected, and he was strangely indifferent. Another day came and passed, and another night. On the third night, as he lay on his back, gazing into the starry heavens, he began to think about God and eternity, his past life, and the interests of his soul. But all was dark. His skin was peeling from his face, his teeth all loose, his thirst almost intolerable, and death seemed to stand by his side.

He had never prayed, nor did he know how to pray. A single commandment was all he remembered, and that commandment his dear mother taught him when a child. And how should he meet that mother and his God in a future world? His sins passed in view, and pressed on his guilty conscience, while bitter tears of repentance began to roll down his scalded cheeks. Without knowing what the Lord required of him, he rose, stood on his knees, lifted his feeble hands towards heaven, and there on that lonely rock, far, far away from home and friends, he submitted all to God, and most solemnly promised, if his life was spared, he would learn and do whatever God required. From that consecrated and blessed hour, peace flowed into his soul—Christ was his Saviour, and hope entered within the veil. The next day the life boat from a passing ship took him from the lonely rock. He landed in Boston, found the sailor's friend, and the sailor's home, and listened to the gospel of peace. Father Taylor gave him a Bible, which he read with prayerful attention. He came to New York—visited different churches, searched for truth, remembered his solemn vow, and in February, 1843, while I was preaching in the Baptist Tabernacle, he offered himself to the church. On hearing his experience, every eye wept. Br. Wm. Everett baptized him, welcomed him to the church, and he went on his way rejoicing.

Yours in the gospel,

JOHN BLAIN.

New London, Nov. 2, 1844.

For the Christian Reflector.

### Charge,

Delivered at the ordination of J. C. Hartshorn, Georgetown, Me.

BY REV. J. W. OLMSTEAD.

MY DEAR BROTHER,—An occasion to which your thoughts have been long directed with interest and trembling, with concern and hope, has now arrived. To the peculiar emotions inspired by the occasion, we on whom rest the vows of a holy ministry are not, we trust, altogether strangers. Under that pressure of responsibility and solemnity which you now feel, we have stood ourselves. We are hence enabled in some degree to call up the recollections of the past, to fill us with a spirit in some sense suited to these services.

It might have been more proper to have made selection of an older brother than myself, to perform this important duty which you have been pleased to assign to me. Whatever of pertinent truth, notwithstanding, that I may now be able, in a brief space, to communicate, will be equally true as if it came from other sources.

From an acquaintance with you, my brother, of some length, and of familiar friendship hallowed by the sympathies of a kindred faith and of kindred aims, and from the knowledge which I have thus of your character, I may pass over a number of things to which, were the case otherwise than it is, it might be important to call your attention. Of the matters of a pious walk and conversation, so essential in a minister of Christ, of dignified, appropriate, and at the same time, accessible and affectionate deportment, so befitting your station, I do not feel myself directed to speak.

You enter the ministry, my brother, at an eventful crisis. We have reached a point in history and experience, in the unfolding of opinions and tendencies, suited to give us a new view of man as a fallen being, whom the gospel, if anything, must renovate and save. We hold, it is plain, a new position, and stand on a new eminence, as compared with those in the same labors who have gone before us. Fields untrodden by them are opened before us. While it is true that they diligently labored, and are reaping some of the goodly fruits of their toil, we are likewise reaping other fruits, the germs of which in their days were hardly seen. We have a work to accomplish which they had not, a work, if alone, demanding the highest order of talents and of consecration. That is a false estimate of the matter, which supposes that our labor, in contradistinction to that of 'the fathers,' is to be only a landscape of verdure, and beauty, and our response, unlike theirs, is to be only on beds of down. No, such is not the truth, such are not the prospects of ease and elegance that are spreading themselves out before us. Since the days of the apostles, and those succeeding days in which the freely flowing blood of martyrs bore testimony to the faith, not excepting the reformation itself, has there been no period when, to say the least that can be said, to enter the ministry was a business more weighty, more taxing, more solemn than now. Principles and powers, the rulers of the darkness of this world, spiritual wickedness in high places, never presented an array more interesting, if not fearful, than at this moment. He is but a poor observer of the signs of the times, who views the present as a time of halcyon enjoyment and ease for the minister of Jesus Christ. More enlightened sentiments than formerly, it is true, do prevail in reference to his temporal support. Even this, however,

the adversary will not fail, in every opportunity, of wielding as a weapon against him. And it is well that he should be, in a higher degree than formerly, exempted from the necessity of entangling himself with the affairs of this life; for we are called to a mental and spiritual conflict of such intensity and fierceness, that to be thus encumbered would be fatal to us; we should become the victims of a paralysis at a time when, if ever, Providence, as the voice of God, is calling most loudly for awakened and disciplined energies.

I need not speak, I am not thus permitted, in the way of enumeration and detail, of the marshalled powers of evil constituting this array which the crisis bids us meet and oppose, by the effectual weapons of truth and love. Their many seductive guises, their skillfully laid plots, their hidden places of strength, their concerted ambushes, their manifold influences as varied in aspect as the leaves of autumn, from the refined touchings of poetic genius, and the mystic beauties of transcendentalism, to the blasphemous of the man of sin, and the proclaimed opposition of those who cast off fear and restrain prayer.—I shall not attempt to describe. But to meet the necessities of this crisis, such as they are, whatever impressions may exist around you, be assured, my brother, you will need to be girt about with a panoply of intellectual vigor, of unwearied industry in the study as well as out of it, of the Holy Ghost, who alone can adequately illumine and guide your course.

There are two or three things to which you will permit me especially to direct your attention. 1. *Aim to render your sermons replete with gospel instruction.* It may be questioned whether, in this respect, the ministry of our day are in advance of their fathers,—whether the numerous reformatory movements, and the general activity of mind, have not in too great a degree diverted us in our preaching, as in other things, from the simplicity there is in Christ. It is not meant that we are to exclude from the pulpit a wide range of doctrinal and practical subjects. Such a range of subjects the gospel furnishes. But it is meant that Christ, in his character, his example, his atonement, and his priesthood, should be made so prominent, that to him the eye of the hearer shall be turned, as to the great centre and essence in the system of truth, and be led to pant for him as the chief object of desire. To ensure this he must be preached, not in a mere hackneyed manner, but he must be shown to be the very soul, as well of all preceptive as of all doctrinal truth; and to realize this, our preaching will cost us untiring labor. We shall not rest content with merely hortatory exhibitions of this great subject, but it will be our aim to give the people such instruction as shall enlighten the eyes of their understanding, and enable them to see 'the hope of their calling'; or to see that they have no hope, except the gospel come to their rescue. Having this purpose, and ever cherishing it, we shall come to be imbued ourselves with the spirit of evangelical truth,—a most important qualification in him who dispenses it; our discourse will be distinguished, as they ever should be, from those of other so-called ministers, in making distinct fundamental points of religious doctrine, and by investing it with far more deeply solemn sanctions. We shall hence bestow upon nothing so much labor, thought, and concern, as on those messages which are to be a savor of life or of death to the people to whom we minister. Instead of giving way before the demand to preach often, and, as in some parts of the land it is, almost daily, it will be our purpose to make every sermon complete in itself, and induce us to even repeat it, if need be, rather than come before our hearers with but a partial, unfinished preparation. It is emphatically in proclaiming the gospel, my brother, not in other pertaining duties alone, that we may enquire, 'who is sufficient for these things?' Be it ever your steady aim, however piled with seductions, to honor Christ your Master, as one of his ambassadors to guilty men. Let your preaching reflect the truth as it shines in him, alike on the understandings, the hearts and consciences of your hearers. To this end let the Bible, with all accredited works on Christian theology, be your study. So shall you be 'a workman that needeth not to be ashamed.' So shall men under your ministrations arrive at 'the measure of the stature of Christ'; whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labor, striving according to my working, which worketh in me mightily.

2. *Preserve ever a just sense of the dignity, the importance, and the authority connected with your station.* If at a time when not a few tendencies are setting in to destroy the influence of the ministry,—when by secretly, subtly and openly assailing them, men are either consciously, or, it may be, to some extent, unconsciously assailing religion,—when at a thousand poisoned irresponsible missiles are hurled by those who have become weary of the restraints imposed by Christianity, they themselves give way and fall into a practical recognition of their calling as but professional, cease to attach to it the dignity and authority of a heaven appointed embassy, allowing in their weaknesses, their want of decision, and their low consciousness, men to question and trifle with their station; then is our own arm to a fearful degree withered, and our message becomes a dead letter. The fact that we live in leveling times, so far from serving men who profess to have a woe written on their consciences, if they 'preach not the gospel,' should cause them more than ever, by standing up in the affectionate, and, at the same time, in the fearless and authoritative spirit of apostles, to 'make full proof of their ministry.' While you, my brother, make such an eminence no ground of contest with those who oppose, let it be manifest to all, to your brethren and those around, that on that eminence you stand as a messenger of light,—as a 'legate of the skies.'

3. *While unwearied in your labors, and faithful as a steward of the mysteries of God, let your reliance for success steadily be on the Holy Spirit.* Means we are never to disparage. We set you apart this day to employ them. But in their pompous array, as they are seen reflected in certain men, in occasional and long-continued meetings, in a kind of religious machinery and manoeuvre, is there not, suffer me to ask, a virtual disparagement, if not a displacing, of the sovereign Spirit, compared by the great Teacher to the wind that 'bloweth where it listeth'? To my mind it is clear; and to this, not less than other things, are we to ascribe his wide-spread absence throughout our land. Our ministry and churches have been beguiled into the reposing of trust in man, and the making of flesh their arm. They have appealed first to man, and then it may be to God. My brother, in this baneful delusion, become not thus involved. If thou be a faithful minister of Christ, 'rightly dividing the word of truth,' doubt not that he will bless you; doubt not that you, as truly as others, will be 'a chosen vessel,' a repository of the blessed Spirit, breathing 'on the slain,' and on the saints, through your ministrations. And though the blessing seem to delay, doubt not that 'he that shall come will come, and will not tarry.' Thus will you ever have, as otherwise you cannot, but will be doomed to failure and despondency, a pledge of blessing, and a ground of unflinching encouragement. 'In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that; or whether they both shall be alike good.' If ever you have been separated, and called to preach the gospel, as we rejoice to believe, the Spirit has done with it. In doing it, he gave you the pledge of his blessing. If faithful to his truth, doubt not that he will be faithful to you. Lean ever on this shield of Omnipotence, and not on man, and you shall not fail. Standing on this basis, which the Lord God hath laid in Zion, 'be steadfast, unmovable, always abiding in the work of the Lord.'

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For the Christian Reflector.

### Rockingham Academy.

The undersigned having been appointed by the Trustees of Rockingham Academy, at Hampton Falls, an examining committee, feel called upon to communicate to the public their satisfaction and gratification with the recent examination and exhibition of the school. The examination continued one day and a half. The principal, Mr. Jones, informed the committee in the commencement of the examination, that they were at liberty to examine the several classes on any part of the studies to which the students had attended. Three of the committee having been teachers, this opportunity, especially by them, was improved and the result showed that the students of this institution had been trained to think and know for themselves the why and wherefore of the statements made in their text books. The examination in the different branches taught in both departments, was thorough and satisfactory.

The exhibition embraced 43 different performances of selected and original essays, orations, colloquies and dialogues. The students were evidently much interested in the exhibition, perhaps too much so. The interest of the crowded audience seemed to increase to the very last, although the exercises continued through the afternoon and evening. From the original essays, orations and dialogues, it was easy to judge that the students of Rockingham Academy had obtained not only a thorough knowledge of the elementary principles of their studies, but also a knowledge of the world. A more happy and united band of students we have never seen.

Tuesday afternoon, Rev. A. Train, of Haverhill, Ms. delivered a very able address, over an hour long, which both delighted and instructed all present.

O. O. STEARNS,  
I. SAWYER,  
O. AYER,  
N. HOOPER,  
A. TRAIN,  
S. HALEY,  
C. W. FLANDERS,

Examining Committee.

P. S. This Institution is open to males and females during the academical year of

fourty-four weeks. It is located on the Eastern Railroad (lower route,) commanding a pleasant view of the surrounding country and the ocean. There are ample accommodations, as to instruction, school-rooms and boarding for the two departments. The next term will commence on Wednesday, Nov. 20th, 1844.

### Popery adapted to fallen Nature.

Many intelligent people apprehend no serious danger from the spread of Popery in our country. Indeed, they believe it never can prevail very extensively, so contrary is it to our institutions and political opinions. 'Americans,' they tell us, 'seldom embrace its dogmas; and there need be no doubt that Protestantism will hold its own against such a system of corruption as this. Romanism is made for the dark ages,—not for the nineteenth century.' But for all this, Romanism does spread, with alarming rapidity, and not a few of the sons of the Puritans are already within its bosom. And what is the reason? One reason, and a very important one, will be found in the following paragraph, written by Rev. E. Bickersteth:—

'Popery has that wherewith it can meet every desire of the natural heart, and soothe every anxiety about the soul; for the latter, it has prodigious stores of learning; for the illiterate, it has its images, pomp, and shows; for the self-righteous, it has its innumerable ways of external service; for the most devout, it has its unceasing prayers; for the musician, it has the most exquisite chants; for the painter, the most splendid efforts of human art; for the imagination, all the visions of fancy, its gloomy cloisters, lights, and processions, and incense, and beautiful churches, with painted windows, and priests with splendid garments and varied dresses. To quiet the conscience, it has doctrines of human merit, and works of supererogation; to alarm the indifferent, it has fears of purgatory; to raise the pride, it can make a little flour and water into a god, and will themselves worship what they make; to give ease to the conscience of the man of the world, and the lover of pleasure, each sin has its indulgence and penance. All men, at times, are under fears of God's wrath; their conscience is touched; they are in anxiety; and at such times popery comes in, and gives them a sop that satisfies for the moment, and sends them into the sleep of death. It is the devil's cunning device, of twelve hundred years' growth, for leading countless myriads to perdition. Let us not be ignorant of his devices.'

For the Christian Reflector.

### Circular

TO THE FRIENDS OF THE LORD'S DAY.

The object of this communication is to secure the general attendance of delegates from every section of our country, at the NATIONAL LORD'S DAY CONVENTION, which, in pursuance of a previous call, is to be held in Baltimore on Wednesday, the 27th day of November next; and to invite the active co-operation of all the friends of the Sabbath in procuring the appointment and attendance of delegates, and furnishing the convention with the statistical information hereinafter called for.

The proposition to hold such a convention, originally suggested by the Philadelphia Sabbath Association, has been sanctioned by the Sabbath Convention of Maryland, Delaware and the District of Columbia; by the American and Foreign Sabbath Union, through their Secretary, Rev. Dr. Edwards; by the state conventions of Pennsylvania and New York, and the Charleston Sabbath Association.

A National Convention held under such circumstances, cannot, we are convinced, fail to exert a momentous influence, either favorable or unfavorable, upon the cause. If it shall be characterized by numbers, influence and interest, commensurate with the transcendent importance of the object for which it is to be convened, viz: The suppression, as far and as early as practicable, by moral influence, under the divine blessing, of the profanation of God's holy day, throughout our land;—its beneficial effects will be felt not only by the present, but by all future generations.

We confidently hope that in all these respects, the character of the convention will fully correspond with the magnitude of the interests involved; and that it may be made truly national in its character, by the attendance of delegates from every section, however remote, of our country.

Let the distant cities and districts send at least one delegate to manifest their heartfelt co-operation and sympathy.

Renewing, therefore, the invitation which had already been extensively circulated, we invite ALL to attend:—We invite ministers of the Gospel to lay this subject before their congregations, and procure the appointment of large delegations: We invite the citizens of every election district to assemble in primary capacity, and appoint delegates: We invite all merchants, professional men, agriculturists, manufacturers and mechanics, to attend personally, or send representatives. And lastly, though not least, we cordially and earnestly invite officers and stockholders in canals, railroads, steamboats and stage lines, forwarders, agents, clerks, conductors, boatmen, drivers and all others concerned in the carriage of persons or goods, or connected with the shipping interest, to attend and take part in the deliberations of the convention.

Let all come, that the views, feelings and interests of none may be overlooked, and that the wants and welfare of all classes may be considered and promoted. With a view of collecting a mass of statistics, full exact and well authenticated, to be systematically arranged and

laid before the convention when it assembles, we respectfully request the friends of the Sabbath to whom this address shall come, to furnish us by a letter addressed to 'The Sabbath Association, Baltimore, Md.' at as early a day as practicable, with exact answers to the following queries, viz:

1. What railroads are in operation in the state or section of country in which you reside? What is their extent?
2. Are they used upon the Sabbath for the carriage either of passengers or merchandise?
3. If so, what ratio does the Sabbath travel and transportation bear to that of the other days of the week? and what are the relative receipts?
4. Is the transportation of the mail assigned as a prominent reason for the Sabbath use of any of these modes of conveyance?
5. Do the proprietors deem their employment on the Sabbath to be profitable in a pecuniary view?
6. Are the proprietors willing or unwilling to discontinue Sunday travel on their lines?
7. What are the sentiments of those employed on these routes, touching the suspension of Sabbath labor?
8. Has the carriage either of passengers or merchandise on the Sabbath been discontinued on any of these routes? If so, to what extent? And what have been the consequences? 1st, in reference to the morals of those employed; 2d, in reference to the pecuniary results?
9. What is the present state of public sentiment in your vicinity, in respect to the observance of the Lord's day, compared with that of former years?
10. Have any special efforts been made to promote its sanctification? and with what success?

Delegates are requested, on their arrival, to report themselves at the Lecture room of the Fifth Presbyterian Church (Rev. Mr. Hamner's), in Hanover street, between Pratt and Lombard streets, where a Committee of Reception will be waiting to secure them accommodations.

CHAS. W. RIDGELY, Com. of Correspondence, residence Baltimore.

WM. GEO. BAKER, Sec. Association.

Baltimore, Sept. 24, 1844.

For the Christian Reflector.

### Baptists in Maine.

To all the Baptist Churches in the Western and Middle Districts of the Maine Baptist Missionary Society.

DEARLY BELOVED BRETHREN,—You will pardon me for so soon knocking again at your door in behalf of the poor and needy in our northern region. The Macedonia cry still sounds in my ears, and I am glad that many of our churches are determined not to help any agent. They are raising their proportion with activity. I do hope that every church in both districts will follow the same example; and I again request that every church, by both districts who will raise their money, and forward it without an agent, would notify me, if they have not already, by letter, so that I may not travel for naught. The churches of the Western district will forward their money to Bro. Henry Hart, of Portland. Those of the Middle district to W. R. Prescott, of Hallowell, or to me.

There are many feeble churches called upon in this assessment, who undoubtedly need help—and I would say to them all, that the sums assessed on you, if promptly raised and forwarded by you, will in a little time enable the Board to help you in your turn.

There are a number of little churches in the Middle district, who (though not able to support preaching but a small part of the time) contributed from two to five dollars each, to send the gospel into the wilderness, and they have found it more blessed to give than to receive; go thou and do likewise. And I would say further, that it cannot be consistent with the spirit of the gospel, for us to neglect the perishing in our own State, and send all our aid to the foreign heathen. We can do much for both, if we will, but the Home Mission must not be neglected.

HENRY KENDALL, Agent.

### Agencies.

The Hon. Wm. Darling, of Pa., made the following remarks respecting agencies, at the late meeting of the American Board, at Worcester:

'On the one hand, you shall find persons not a few, very respectable and influential, who are opposed to obtaining the funds by means of agencies. They are for abolishing this part of the system. What they propose to substitute they have not informed us. Now, sir, I too am opposed to agencies, and should rejoice to see such a state of things as to do without them. But until there is a vastly higher standard of liberality, and a more thorough and vigorous cast of piety in the churches, agencies can never be safely discontinued. Agencies are not desirable, but they are necessary. The office is not one which a man of talents or sensibility would covet. It is at least a thankless, wearisome, toilsome duty. But it must be done. The portion of things in the churches demands labor of this kind. And instead of setting themselves against agencies, making them odious, blotting up their way, or adding to their burden, every pastor and every man who sympathizes with and helps them on. They require our prayers; they must be sustained and increased. It is in vain to cry out, they cost money. There is no other way in which the necessary funds can be raised, and if the machinery were costly, it could not be dispensed with. But it is not. The proportion consumed for their support is trifling. Considered even as an attorney, the amount of labor cannot be obtained in any other department for one quarter the sum. If ministers would do the work themselves, that is another thing. But I tell you, on the strength of considerable experience, that more resolutions in synagogues, synods and anniversary meetings will not do the thing. Facts that cannot be told in a tale which should put to silence all opponents of the kind. And until I am shown a more excellent way—a way which, while it costs less, shall give promise of doing the work more thoroughly and more steadily—I shall advocate agencies, and look upon him who would embrace and oppose them, as virtually throwing obstacles in the way of the cause itself.'



## CHRISTIAN REFLECTOR.

BOSTON, THURSDAY, NOVEMBER 21.

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TO THE REV. RICHARD FULLER, D. D.

LETTER II.

MY DEAR BROTHER,—In my last letter I took notice of some incidental topics alluded to in your letter on domestic slavery. My object was to show that while the North had erred in the manner of treating this subject, this error was by no means peculiar to the North; and also that the sensitiveness in regard to it, which has of late become so universal, had no existence in the early periods of the history of this country. It seems to me desirable that the position of both parties should be changed; that the North should treat this subject by a calm yet earnest appeal to the understanding and conscience of their fellow-citizens at the South, and that the South should invite the freest possible discussion of it, from whatever quarter it proceeded, so long as it confined itself within their limits.

In your letter it is stated that 'the thing affirmed and denied is, that slavery is a moral evil'; that slavery is, in itself, a sin; a sin amidst any circumstances. You also, with great truth and frankness, add, 'if slavery be a sin, it is the immediate duty of masters to abolish it, whatever be the result; this you regard and this I grant.' I believe that in these latter expressions you give utterance to the real sentiments of your heart. I believe that you have submitted yourself without reserve to the whole will of God, in so far as he shall reveal it to you. I well know the flattering prospects which you abandoned in order to become a preacher of the gospel of Christ. I believe that the same principles would govern you in this case; and that as soon as you shall be convinced that the rule of Christian duty requires of you any other course than that which you now adopt, you will, at an sacrifice whatever, act in accordance with your convictions. It is in this confidence that I address you on this subject with peculiar pleasure. I hope that if I am convinced of error, I shall be enabled to act from the same principles.

It may perhaps be proper to state that I have never expressed my views of slavery in the form to which you have alluded. The assertion is ambiguous in meaning, and may admit of several very different answers. I could not pretend to affirm or deny it in this indefinite and indeterminate shape. It will be necessary therefore to fix its different meanings, and then offer my views upon each of them.

You remark, it is affirmed that 'slavery is a moral evil.' This you deny, and assert, as I suppose, on the contrary, that slavery is not in itself a moral evil.

You define slavery to be 'an obligation to labor for the benefit of the master, without the contract or consent of the slave.' I understand you, then, to assert, that the master has a right to oblige the slave to labor for him (the master's) benefit, without the contract or consent of the slave. Now if the master have this right, he has also the right to use all means necessary to enforce and to render it permanent. He has a right to protect himself against everything that would interfere with the exercise of this right. If the intellectual or moral cultivation of the slave would interfere with the master's power to enforce this right, he has the right to arrest this cultivation at any point he chooses, or to abolish it altogether. If this right exist, therefore, I do not perceive that any exception can be taken to the sternest laws which have ever been enacted in any of the Southern States, prohibiting, under the severest penalties, the education of negroes, and forbidding them to assemble for the worship of God, except under the strictest surveillance.

I do not really see how these two rights can be separated. Either the right of the master to oblige the slave to labor without his consent, confers the right over his intellectual and moral nature, or it does not. If it does, then it may be rightfully exercised. It is a right, given me by God, over another, and I may use it immorally, at my own discretion; that is, I may control his intellectual and moral nature just in so far as is necessary in order to secure to myself the exercise of the original right which God has given me. If, on the other hand, it does not exist, then the slave in these respects stands to me in precisely the same relation as any other man. I have no more right to interfere with his intellectual or moral improvement than with that of any other man. He is in these respects as free as I am myself, and to interfere with him is both cruel and unjust. Nay more, I am bound to use all the means in my power to elevate and improve him, just as I am bound to do good to all other men, as I have opportunity.

Or to state the matter in another form. The right of the master over the slave, and the right of the slave freely to enjoy the blessings of moral and intellectual cultivation, and the privileges of domestic society, are manifestly conflicting rights. One or the other must overrule. If the right of the master be the predominant right, it innocently controls the other. If the right of the slave be the predominant right, it abolishes slavery, wherever slavery interfere with it.

Were I, therefore, to define the right of slavery, I should go somewhat farther than you have done. I suppose it to be the right to oblige another to labor for me, without his contract or consent, with the additional right to use all the means necessary to ensure the exercise of the original right.

But it is asserted that 'slavery is not a moral evil.' Here I think a most important distinction is to be taken. The term moral evil may be used to designate two ideas widely dissimilar from each other, and depending upon entirely different principles. In the one sense it means wrong; the violation of the relations which exist between the parties, the transgression of a moral law of God. In the other sense it signifies the personal guilt which attaches to the being who does the wrong, violates the obligation, or transgresses the law. In the first sense, moral evil depends upon the immutable relations which God has established between his moral creatures. In the second sense, meaning personal guilt, it may vary in different persons, and at different times, and depends upon light, knowledge of duty, means of obtaining information on the subject, &c. It is manifest that we can take no proper view of this subject, without considering these two meanings separately.

It has seemed to me that much of the misunderstanding which has existed on this subject has arisen from the want of attention to this obvious distinction. We at the North have considered too exclusively the first, and you at

the South as exclusively the second, of these meanings of the term moral evil. The one party has shown that slavery is always a violation of right, and therefore always involving equal guilt. The other has urged the circumstances in which they and their slaves are placed, and have aimed to show that in their present condition they were not chargeable with guilt, and hence that what they do is not wrong.

Let us endeavor calmly to consider both of these meanings of the phrase 'moral evil.' In the first sense, when it is affirmed that slavery is not a moral evil, we assert, that to hold a man in slavery as it has been above explained is right, that it violates no law of God, and is at variance with no moral relation existing between man and man. Now I believe directly the reverse of this. I believe it to be wrong, utterly and absolutely at variance with the relations which God has established between his moral and intelligent creatures. My reasons for holding this opinion are briefly as follows.

I suppose that 'God, of one blood, made all men that dwell upon the earth,—that we are all partakers of the same nature, as we are all the children of one common parent. I suppose that this common nature is not affected, in any respect, by the color of the skin, the difference of the hair, or any other variety of physical formation. I believe also that this nature remains the same under every degree of intellectual development. A man may be wiser or less wise, he may be more or less richly endowed in mental capacity, he may be more or less ignorant than myself, but these differences affect not our common nature. He is in every respect, notwithstanding all this, as perfectly a human being as myself; and he stands with me in precisely the same relations to the Creator and Father of us all.

I believe that every human being is endowed with an immortal soul, and that he is placed in the present state of probation, a candidate for everlasting happiness or everlasting woe. He has an intellect capable of endless progression in knowledge, and is animated with a desire to improve that intellect to the utmost; and God has given him a right to improve it, to whatever extent he chooses. He is endowed with a conscience which renders him susceptible of moral obligation both to God and to man. In virtue of this endowment, it is his imperative duty to seek by all means to know the will of God, and it is his inalienable right to serve God in the manner which he believes will be most pleasing to the Creator. He has powers of external action, and by means of his intellect he may use these powers for the improvement of his own condition, and provided he use them not in violation of the equal rights of his brethren, he may employ them as he will, and the result of this employment is strictly and exclusively his own.

But more than this. Every human being is a fallen creature. He is a sinner against God, and is exposed, for his transgressions, to the condemnation of everlasting death. God so loved him 'that he gave his only-begotten Son, that whosoever believeth in him should not perish but have everlasting life.' To every one possessing this nature, Jesus Christ has made in the gospel the offer of eternal salvation. The New Testament constitutes his message, addressed to every child of Adam. Upon our understanding and obeying it the eternal destiny of every one of us depends. Every human being has a perfect right to know every word that God has addressed to him, and as perfect a right to the use of all the means by which this knowledge may be obtained. These rights and obligations seem to me to arise especially and exclusively from the relations established by God between the creature and himself; therefore with them no other creature of God, not even the angels of heaven, have a right to interfere. They were ordained from the beginning, ere even

The hills were formed, the fountains opened, or the sea with all its roaring multitude of waves; and no ordinance of man can in any manner vary or annul them.

I may go farther, and observe, that by the will of the Creator certain subordinate and temporary relations are established among human beings. Among these are the relations of husband and wife, and parent and child. From these relations certain obligations arise, and for the fulfillment of these obligations, God holds the parties individually responsible to him. With these obligations no other human being has a right to interfere. The laws which God has given respecting them in his word, transcend and overrule and abrogate all contravening laws of man. Every man is bound to obey these laws which God himself has enacted, nor can any man rightfully present any obstacle to this obedience. I might pursue this subject further, but I have said enough to illustrate the nature of my belief.

That all these ideas are involved in the conception of a human nature, I think no one can deny. And if this be not denied, I do not perceive how the subject in this view admits of any argument. It is a matter of immediate moral consciousness. I know and feel that by virtue of my creation, I possess such a nature. I feel that the rights which I have described were conferred on me by the immediate endowment of God. I feel that with the exercise of these rights, no created being can interfere, without doing me an aggravated wrong, and violating the law to which we are both subjected by our Creator. I am sure, my brother, you feel all this as keenly as any man alive. You feel it not by virtue of any constitution of government, or any enactment of civil law, but simply and truly because you are a man. And is not every other man, for precisely the same reason, endowed with the same rights, and is not the violation of these rights as great a wrong in his case as in either yours or my own?

To present this subject in a simple light. Let us suppose that your family and mine were neighbors. We, our wives and children, are all human beings in the sense that I have described, and in consequence of that common nature, and by the will of our common Creator, are subject to the law, that shall love thy neighbor as thyself. Suppose that I should set fire to your house, about you as you came out of it, and setting upon your wife and children, oblige them to labor for my benefit, without their contract or consent. Suppose, moreover, aware that I could not thus oblige them, unless they were inferior in intellect to myself, I should forbid them to read, and thus consign them to intellectual and moral imbecility. Suppose I should measure out to them the knowledge of God on the same principle. Suppose I should exercise this dominion over them and their children as long as I lived, and then do all in my power to render it certain that my children should do to after me. The

question before us I suppose to be simply this, would I in so doing act at variance with the relations existing between us as creatures of God? Would I, in other words, violate the supreme law of my Creator, Thou shalt love thy neighbor as thyself, or that other, Whatsoever you would that men should do unto you, do ye even so unto them? I do not see how any intelligent creature can give more than one answer to this question. Then I think that every intelligent creature must affirm that to do this is wrong, or, in the other form of expression, that it is a great moral evil. Can we conceive of any greater?

Again, suppose my neighbor offers me money, and I, for the sake of this money, transfer some of these children to him, and he proceeds, as I did before him, to oblige them 'to labor for his benefit, without their contract or consent,' and takes all the means, as before stated, which shall enable him to exercise this power. Does this transfer of money from him to me in any respect modify the relations which exist between him and them, as creatures of God, or abolish that law by which God has ordained that all our actions towards each other shall be governed? Are they the same human beings, possessing the same human nature, and they stand in the same relations to God and to each other that they did before. The transfer of silver from him to me neither makes one party more nor the other less than human beings; hence their actions are to be judged of by precisely the same rule as if no such transfer had taken place. Hence I cannot resist the conclusion that the act in question is, as before, wrong; and that slavery, with this modification, is again, as before, a 'moral evil.'

I will offer but one more supposition. Suppose that any number, for instance one half of the families in our neighborhood, should agree to treat the other half in the manner that I have described. Suppose we should by law enact that the weaker half should be slaves, that we would exercise over them the authority of masters, prohibit by law their instruction, and concert among ourselves means for holding them permanently in their present situation. In what manner would this alter the moral aspect of the case?

A law in this case is merely a determination of one party, in which all unite, to hold the other party in bondage; and a compact by which the whole party binds themselves to assist every individual of themselves to subvert all resistance from the other party, and guaranteeing to each other that exercise of this power over the weaker party which they now possess.

Now I cannot see that this in any respect changes the nature of the parties. They remain, as before, human beings, possessing the same intellectual and moral nature, holding the same relations to each other and to God, and still under the same unchangeable law, Thou shalt love thy neighbor as thyself. By the act of holding a man in bondage, this law is violated. Wrong is done, moral evil is committed. In the former case it was done by the individual; now it is done by the individual and the society. Before, the individual was responsible only for his own wrong; now he is responsible both for his own, and also, as a member of the society, for all the wrong which the society binds itself to uphold and render perpetual.

The Scriptures frequently allude to the fact, that wrong done by law, that is, by society, is amenable to the same retribution as wrong done by the individual. Thus, Psalm 94:20—23. 'Shall the throne of iniquity have fellowship with them which frame mischief by a law, and gather themselves together against a saint of the righteous, and condemn the innocent blood? But the Lord is my defence; and my God is the rock of my refuge. And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the Lord our God shall cut them off.' So also Isaiah 10:1—4. 'Who unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless! And what will we do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory? Without me they shall bow down before the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand is stretched out still.' Besides, persecution for the sake of religious opinion is always perpetrated by law; but this in no manner affects its moral character.

There is, however, one point of difference, which arises from the fact that this wrong has been established by law. It becomes a social wrong. The individual, or those who preceded him, may have surrendered their individual right over to the society. In this case it may happen that the individual cannot act as he might act, if the law had not been made. In this case the evil can only be eradicated by changing the opinions of the society, and inducing them to abolish the law. It will however be apparent that this, as I said before, does not change the relation of the parties either to each other or to God. The wrong exists as before. The individual act is wrong. The law which protects it is wrong. The whole society, in putting the law into execution, is wrong. Before, only the individual, now the whole society, becomes the wrong doer, and for that wrong both the individuals and the society are held responsible in the sight of God.

I have thus endeavored as clearly as possible to illustrate my views upon the question, Is slavery a moral evil? understanding by these terms, wrong, or violation of moral law. The consideration of the second meaning of the phrase I must reserve for another occasion.

It may perhaps be proper for me here to state, once for all, that in those remarks and those that may follow, I speak as the organ of no party and of no sect. I belong to none. I am not and I never have been connected with any abolition society, and I believe that I have read as much on one side of the question as on the other. I write what seems to me the simple dictates of my individual understanding and conscience, enlightened I hope by the teachings of the Holy Scriptures. Nay, I may claim that the sentiments which I have advanced are by necessity involved in the character which I hold as an American citizen. I do not know that I have advanced a single sentiment which is not comprehended in the notable words which form the introduction to our Declaration of Independence. 'We hold these truths to be self-evident, (that is, so evident that they are, from the principles of the human mind, admitted as such as they are stated,) that all men are created equal, (that is, equal in right to the endowments of the Creator as they choose, though not equal in endowments,) that they are endowed by their Creator with certain inalienable rights, (that is, rights from which they

cannot be rightfully alienated,) and that among these are life, liberty, and the pursuit of happiness.' I do not know how else in so few words I could express my opinions on this subject.

I am, my dear brother, yours with every sentiment of regard,

THE AUTHOR OF THE MORAL SCIENCE.

FUNDS FOR FOREIGN MISSIONS.

BRO. GRAVES.—Whatever credit I may be disposed to give you in general for reflecting the truth amongst your many thousand subscribers, I cannot give you much for your reflections of late on the subject of funds for missions. Still, I am not intending to censure you; for if in any respects you have been deficient, in calling for money to aid in sustaining missionaries already in the field, or for sending out new ones, it has been a deficiency arising, I have no doubt, from the peculiar posture of missionary organizations. Whatever may be your own personal convictions of the correctness of the ground occupied by the American Baptist Board of Foreign Missions, you are aware that objections very extensively exist amongst abolitionists in our churches, against making that Board the channel for sending their contributions to the heathen. You respect the abolitionists who entertain such objections; and, of course, would not wish to urge them to contribute to that Board, when such urging might be construed into a disposition to coerce men's consciences. You wish to coerce none, but that all shall be at liberty to act according to the light they have. And, if a man says he cannot conscientiously do so, you can conscientiously do, why, let him do what he can do conscientiously, being answerable only to God for having his conscience right. Hence it may be, that, without any want of moral courage, you have not seen your way clear to press more earnestly upon the churches the importance of funds for the Board of the Triennial Convention.

And then evidently you have not sufficient confidence in the New Baptist Foreign Mission organization, to call upon your readers to sustain it. Or, if you have confidence in the men who compose it, you disagree with them in respect to the necessity for their official existence.

Then there is the Provisional Foreign Mission Committee; you are not their organ to call for contributions to carry forward whatever work has devolved, or may devolve, upon their hands. Indeed, whilst your paper cultivates a warm missionary spirit in the bosom of its readers, it has, not, if I remember right, pointed out any channel as more suitable than others, through which contributions may flow to the pagan world. I find no fault, at all, with this. But, my dear brother, in the present unsettled state of things, what shall churches and pastors do? It is not enough to say, 'raise your money and transmit it through what medium seems to you to be best.' The truth is, abolition churches and pastors will never do much in the way of raising missionary funds, unless they can have something more definite before their minds.

Perhaps if you do not feel called upon to designate one Foreign Mission treasury, rather than another, into which Baptist abolitionists should pay their money, you do, at least, as far as you can, feel it your duty to put your readers in possession of such facts as will enable them to make up an intelligent judgment upon this subject. I beg leave, therefore, to put a few inquiries in relation to the position which a missionary organization may rightfully occupy.

You have yourself been a pastor,—you may be again. Were you to enter a town needing the labors of a gospel minister,—preach a Sabbath—learn the condition of the persons attending your meetings, and the character sustained by them severally; that some are rumblers, some gamblers, some duellists, &c. &c., besides a goodly number of persons of respectable standing, honest, industrious, upright, pious—receive a call to settle—hear it definitely stated, that if you accept the call, your salary will be made up, in part, by the rumblers, gamblers and duellists, but that, if you accept the call, you will not be expected to compromise your testimony against the sins of rumbling, gambling and duelling—would you, or would you not, deem it a sufficient reason for not entering this field of labor, because a part of your support would come from men guilty of the atrocious wickedness I have named? And if the fact, that very wicked persons should help make up the sum needed for your support, as long as you should be at liberty to preach against their wickedness, would not be an objection against your settlement, may not a Mission Board, occupying the same ground, be entitled to the confidence of the entire Christian community? What more can be asked of a Mission Board than the same faithfulness that is demanded of a Christian pastor? And if a Christian pastor may receive the unlawful funds of one wicked man, he may those of another; if those of a drunkard-maker, then those of a slaveholder, the only condition of their reception being, that he shall not, in consequence, be hindered in his efforts to demolish those systems of wickedness which his supporters sustain. Now, can more than this be demanded of an organized body, laboring to send the gospel to the distant nations? And, if more than this can properly be demanded, by what rule shall a Mission Board, in the reception of funds, be guided? To receive only those which are the fruits of honest industry? And then by what arbiter shall it be decided, that this or that man's gains are the fruits of honest industry?

If the position contemplated in the foregoing inquiries be the right one for a Mission Board to occupy, the next point which I would call upon is this: does the American Baptist Board occupy that position? Be so kind, my dear brother, as to reflect some light upon the matter here submitted, and greatly relieve.

Yours affectionately, L. C. S.  
New Sharon, Me., Sept. 30, 1844.

REMARKS BY THE EDITOR.

The brother who addressed us the above communication has reasoned for our conduct very correctly. Our aim has been to give our readers right impressions with regard to the character of the A. B. Board of Foreign Missions and its relations to the institution of slavery, and also to give them the facts relative to other channels which some of our brethren have thought it duty to open, and then to leave every pastor, every church, every individual to his own conscience and choice. This we have done from necessity. American Baptists are the most independent class of people in the wide range of society. Were we to attempt anything like dictation—were we to assume any right of direction or control, we should be

distrusted by those we favored and denounced by all beside; and what little influence we may now possess we should irretrievably lose. The churches and the pastors will, after all, do as they themselves think best, irrespective of the opinions of any paper or any party. And it is equally certain that there will be some diversity in their choice and action, so long as there are men disposed to establish and control different organizations.

We are aware that some churches are doing much less in the way of raising missionary funds than they would be, if there was but one organization. Those who like an excuse for not giving, when asked to contribute to the funds of the American Baptist Board, reiterate at once the objections which new organizations have circulated, and the same individuals, if disposed, can use the obvious reasons against sustaining another Society, as excuses for not giving, whenever its claims are urged upon them. This is an evil of which some pastors are painfully conscious, but it is impossible for them to correct it. It is an important reason against the formation of new Societies, in our apprehension, but evidently deemed of little or no moment by some who have been zealous in their establishment.

We should certainly give the same answer to our brother's inquiry which he anticipates. So long as we had liberty to preach against sin in all its forms and wherever indulged, we should not decline the service in any place because our supporters were sinners. And it is obviously true that no more can properly be required of a missionary Board. It is absolutely impossible that any line should be drawn by which only the fruits of 'honest industry' shall be received for the support of any benevolent object. With regard to the last question, we can only say that, if, as most abolitionists contend, there is no difference between the members of the Board officially and individually, then the Board does occupy this position.

The members of it are hearing their testimony against slavery—some of them in terms the most decided and earnest. It is worthy of notice that the letters addressed to Dr. Fuller, one of which we publish in this number of our paper, are written by the President of the Triennial Convention. There is no good reason, which we can discover, why any anti-slavery Baptist should not now sustain the A. B. Board of Foreign Missions. Whatever conviction it may now sustain to slavery, will inevitably be sundered at an early period; and the men to whose care its important interests are entrusted are men of tried worth, of sound judgment, and of large experience.

A ROMAN CATHOLIC ANATHEMA.

We present our readers, this week, with an illustration of that power which seeks and expects to plant itself triumphantly in our republic, and to control, ultimately, the destinies of this nation. That it may be understood, it is necessary that our readers have certain facts concerning Mr. WILLIAM HOGAN. We give these as they are furnished us by the Boston Recorder.

This gentleman was once a Romish priest, but some years since laid down his office, became a protestant, and retired to private life. Recently he has been employed in the custom house in this city. The Catholics determined that he should not remain there; and to accomplish their purpose of driving him out, declared that they would give their votes against the party that put him there, if he were not removed. The result is, that he has been removed. Now the constitution of the United States absolutely forbids the exclusion of any man from office, on the ground of his religious opinions. The Catholics take the ground that a man must and shall be excluded for his religious opinions, if they coincide not with theirs. Thus are they already at open war with the constitution, which is the palladium of our liberties. Mr. Hogan has renounced Romanism, because he believes it incompatible with our republican institutions—because he is opposed to nunneries, which he personally 'knows to be places of sin, shame and sorrow;' because he is in favor of all American republican associations. And for this renunciation he is to be starved, so long as he cannot be insured in the dungeons of the pope, and to be persecuted by every appliance which the nature of our institutions will permit. Thus have a new exhibition of the features of Romanism in our very midst? And can there be those still who will look upon it with complacency?

The following is the form of excommunication pronounced against Mr. Hogan some twenty or twenty-five years since, and to this moment he is pursued in the true spirit of this most dreadful and blasphemous anathema.

By the authority of God Almighty, the Father, Son and Holy Ghost, and of the undivided Virgin Mary, Mother and patroness of our Savior, and of all celestial virtues, Angels, Archangels, Thrones, Dominions, Powers, Cherubims, and Seraphims. And of all the Holy Patriarchs, Prophets, and of all the Apostles and Evangelists of the Holy Innocents, who in the sight of the Holy Trinity, found worthy to sing the new song of the Holy Martyrs and Holy Confessors, and of all the Holy Virgins, and of all the Saints together with the Holy Elect of God—may he, William Hogan, be damned.

We condemn him, we excommunicate him, and from the thresholds of the Holy Church of God Almighty we sequester him, that he may be tormented, deposed, and be delivered over with Dathan and Abiram, and with those who say unto the Lord, depart from us, we desire none of thy ways; and as fire is quenched with water, so let the light of him be put out forever, unless it shall repent him, and make satisfaction, Amen!

May the Father who created man curse him! May the Son who suffered for us, curse him! May the Holy Ghost who was given to us in baptism curse him! May the Holy Cross, which has Christ for our Salvation, triumphing over his enemies, accursed, curse him! May the Holy and eternal Virgin Mary, mother of God, curse him! May Saint Michael the advocate of Holy Souls, curse him! May the Angels, Archangels, principalities and powers, and all the heavenly armies, curse him! May the praiseworthy multitude of Patriarchs and Prophets, curse him!

working, in resting, in ———, and ———, and in blood letting.

May he be cursed in all the faculties of his body.

May he be cursed inwardly and outwardly, may he be cursed in his brains, and in his vertex—in his temples, in his forehead, in his ears, in his eyebrows, in his cheeks, in his jawbones, in his nostrils, in his teeth and grinders, in his throat, in his shoulders, in his arms, in his fingers.

May he be damned in his mouth, in his breasts, in his heart and purtences, down to the very stomach.

May he be cursed in his reins, and in his groins, in his thighs, in his genitals, and in his hips, and in his knees, his legs, and feet and toe-nails.

May he be cursed in all his joints, and articulations of his members, from the crown of his head to the sole of his foot, may there be no soundness in him!

May the Son of the living God, with all the glory of his Majesty, curse him! And may Heaven, with all the powers which move therein, rise up against him, and curse and damn him—unless he repent, and make satisfaction! Amen, so be it—so be it, Amen!

EDITORS.—THEIR DANGERS AND DUTIES.

DEAR BROTHER GRAVES.—An editor is a very responsible personage. He not only caters to the public taste, but he directs it. It seems to me, therefore, that instead of pandering to a coarse and vicious taste, he should study to refine and elevate the taste of his readers.

This should certainly be the aim of a religious editor. He is forgetful of his trust, and unworthy of his commanding position, who fails to exhibit in his communications, a sacred regard for good morals and good manners; and as he ought himself to abstain from all unjust and unkind representations, and from all discourteous remarks, so he should not allow his correspondents, under cover of an anonymous name, to say things which are uncharitable and ungentlemanly. He who allows his paper to be the vehicle of another person's defamatory remarks, is their endorser; and as he participates in the guilt, so he deserves to suffer in the reproach due to the defamer.

I wish these sentiments were better understood. We should have less to regret in regard to many of the professedly religious publications of the day. We do not patronize the monthly religious periodicals, or the weekly religious papers, for the sake of seeing how an editor can vent his spleen on a brother editor, or how men whom we love and respect, can be held up to ridicule and suspicion. It is true, such remarks are always read with avidity; but they always give pain to the best minds. They always create heart-burnings, and engender and perpetuate strife. Their effect is bad, and only so. They produce alienation—they separate friends—they occasion unholly rivalries—and convert those who ought to be one, into bitter and opposing parties.

I should not, Mr. Editor, have expressed myself so strongly, had I not believed, that it is your sincere desire to live in concord with your brethren of the type, and to make the Reflector what it ought to be, as to catholicity, integrity and courtesy. The enlarged views and Christian spirit which have seemed to me to characterize your paper for some months past, have favorably impressed me; and I have reason to know, that you are gaining on the good wishes and patronage of the denomination. Might I whisper into your ear, I would say—do not allow yourself to be engaged in a personal altercation with any one. Pursue your editorial duties, advocating the rights of our common humanity—maintaining intelligently and candidly the great truths of our common salvation, and urging on your Christian readers, spiritual progress, and the unflinching observance of the practical duties of the gospel!

I sympathize with you, in your present position. It was certainly a pardonable offence in you some time ago, to express a hope, that the Boston Association might not hear such another letter as they heard at their last session. That letter contained an untimely, unjust and ungenerous attack on two ministers of the Association. One was a young author—whose piety, amiableness of temper, and orthodoxy, none of his brethren doubted; at least up to that period. The other was an aged minister, who, from his long residence in one place, we may well suppose better knew what was fit, and proper, and Christian, than a comparative stranger possibly could know. I confess for one, I hope never again at an Association, to hear my brethren traduced in silence; and yet, as this kind of vituperation and censure has been tolerated for several years in succession, I suppose that body will again bear it silently for peace' sake.

Although in regard to that letter, I am happy in saying, that since the Association, I have heard but one voice, and that was the voice of regret and disapprobation. But I will not intentionally violate my own advice. I hope you will leave the unpleasant things which are behind, and adhere to those better plans and principles of conducting the Reflector, which will better please and profit your numerous readers.

A LOOKER ON.

A MIS-NAMED MISSIONARY MEETING.

We deeply regret that those brethren who have succeeded from the great body of New England Baptists in the work of missions, are not kind and wise enough to confine their labors to the simple object which they profess to have in view. We are frequently pained with the intelligence, that instead of pleading for six hundred millions of perishing heathen, when they assemble the people, their chief labor is to execute a prejudice against their brethren who see differently from themselves with regard to the proper course to be pursued. We are aware that if we publish what we believe and know with reference to their course, or even, if in self-defence we repel the assaults which they are constantly making on the Christian Reflector, we shall be charged with unkindness and perhaps with persecution. But we certainly cherish no unkind feelings toward a single man who goes for a new organization. We have carefully avoided the publication of facts adapted to diminish the public confidence in their discretion or integrity. And yet we are persuaded that the confidence of those who sustain this new movement is misplaced. We are persuaded that those brethren are wanting in discretion and experience, if not in candor; and that it is our duty kindly to apprise the public of our views, and of some of the facts on which they are based. We give below an extract from a letter received by a brother in this city from a brother in Providence, which shows what impression was produced on a single mind, by attending a 'missionary' meeting, and what occasion the editor of this paper and others have for warning the public against influences now in operation.

It is our duty to suffer misrepresentations to be publicly made and repeated in all parts of the country, with-

out so much as intimating that the authors are not entirely safe and honorable men? Shall they complain, if while they are constantly abusing us, we give to the public the simple facts with regard to them? We would say to the churches, 'Beloved, believe not every spirit, but try the spirits, whether they are of God; because many false prophets are gone out into the world.' This is a day for Christian vigilance.

The brother, writing from Providence, says: 'The American and Foreign Baptist Missionary Society—a worthy name—held a meeting here—or rather its Board did, Nov. 6th and 7th. The Rev. H. K. Green preached the opening sermon, which was highly successful and finished. The next day the Rev. E. H. Warren made a long speech on the origin, plans, and designs of the organization; of course laying stripes without mercy on the Triennial Convention. The address was full of the elements of strife, confusion and disaster. His mission, according to his own showing, must be evidently disorganizing wherever he goes among our churches.'

The presiding of these Missionary, the Rev. Mr. Green was exceedingly painful. Without talents, without learning, without an ordinary share of practical discretion, he goes to the heathen. You may judge the man from a single expression in one of his public prayers: 'He prayed that the slave might be successful in escaping from the eagle's claws, into the lion's paw'—that is, might find refuge from American oppression under British laws. 'I cannot feel so much interested in Missions, and a young woman of our church, who lately paid me \$5.00 from her earnings in a Factory, for this object, "if Missions are like this man," Of course I set her right at once. Oh, it was painful!'

MR. BANVARD'S REPLY TO THE WATCHMAN.

In the last number of the Christian Watchman, Mr. Crowell charges me with having stated, though undesignedly, what was not true, in saying that he refused to publish my letter to him. He then asks me to do him the justice to retract my statement, and publish a private note of his, showing why he did not insert my letter in the Watchman at the time requested. That is to say, he asks the same thing of me which he has demanded of him, for Mr. Graves, and been refused, namely, that the reasons of his course be published in the same paper where the statement of his course appeared. I admit the justice of giving publicity to a man's defence in the same paper where his accusation appeared. But why does Mr. C. ask this, at the same time he is unwilling to extend it to another? Why not do as you would be done by?

Though I have no retractation to make, I cheerfully publish Mr. C.'s note, and the reasons which led me to believe why he had absolutely refused my article.

WATCHMAN OFFER.

DEAR BRO. BANVARD.—I received your communication with a private note accompanying, requesting that the former might appear in the Watchman of this week. This request could not be complied with, for the following reasons:

1. Brother Graves' story was heard last week, and it was Bro. Crowell's turn to be heard this week, if he had any story to tell.

2. I had an article in preparation on the subject of Mr. J.'s letter, which would occupy as much room as ought to be occupied by it in one paper.

3. That article includes, I believe, all the facts embraced in your communication, with some others in addition.

4. So covered are our columns that we are obliged to leave out other matter, both editorial and communications.



will retract his assertions, and present the whole matter in its true light, or not. For myself I retract nothing. I cannot fairly be charged with having asserted what is 'not true.' Here is my defence. I demand its insertion where the charge was published.

J. BAYARD.

## Miscellaneous.

**THE GEORGIA CONVENTION AND THE HOME MISSION SOCIETY.**—The Executive Committee of the Georgia Baptist Convention, have addressed a circular to the Baptist denomination of the United States. It has reference to the late action of the Board of the Home Mission Society in the case of Rev. Mr. Reeves, whom that Board declined to appoint as a missionary, on its being announced to them that he was a slaveholder. This decision is entirely unjust and expediently set forth. Under the fourth head, they say, "the rejection of our application goes far to evince the necessity of a Southern organization for our benevolent operations." They say farther, with reference to this matter,

"As in the North, the duties of the husband, the father, the citizen; so, in the South, together with these, those of the master, are doubtless performed with equal perfection; and both North and South, among slaveholders and non-slaveholders, far too little is done to meliorate the condition of the dependent and degraded portions of our race. But that the relation of master is in itself unlawful, and that all who sustain it are worthy of no honor, but of reproach and excommunication, we do not believe. On the contrary, in the circumstances in which many of us are placed, we hold it to be a solemn duty to sustain this relation, and to fulfill its obligations to the best of our ability."

Again the Committee say,—  
"The present action of the Executive Board of the Home Mission Society, will go far to destroy among our people all confidence in Northern Boards; and, unless other agents for the management of our Christian charities be provided, the amount of our contributions will be lamentably diminished."

"One cannot read this Circular without having his sympathies awakened for the men from whom it originates. Ministers in the South, who adhere to slavery, and who are yet aware of the state of feeling in the North, and of the corresponding action on the part of our religious bodies, surely occupy an unenviable position. We pity them, but we do not see how we can relieve them. As for the institution of slavery, Northern brethren cannot and will not sanction it, either directly or by implication. All the ties of influence and of feeling are flowing in one direction—are tending to the same result."

**EXCELLENT HINTS FOR EDITORS.**—A distinguished writer, in a pleasant note, says we have just had the honor of receiving, says: "The world cares but little more for the personal alterations of editors than for those of other men; and he who fills his paper with them, will soon find himself in want of readers, except the class who read a paper as they would go to a dog-fight, to see what animal can injure the other most severely."

An eminent minister of the gospel says, in a note addressed to us within the last week,—  
"If a black ball is thrown at you, avoid it if you can, and it will fall beyond you or at your feet. But do not take it up; it will soil your hands, and your fingers will be apt to mar your stock of white editorial paper."

**TRANSCENDENTALISM.**—The horrible institution to which this dogma of the Romish church leads, may justly excite the indignation of Protestants. Said Pope Urban, in a Roman council, "The hands of the pontiff are raised to an eminence greater than none of the angels, or creating God, the Creator of all things, and offering him up for the salvation of the whole world; and to this blasphemous declaration, the synod unanimously responded, Amen." One of their cardinals has also said, "He that created me, gave me, if it be lawful to tell, to create himself. In this respect, he alone is priest above the Virgin Mary, since she only once gave birth to the Son of God and the Redeemer of the world, while the priest daily calls into existence the same deity." No wonder that the old Arabian philosophy, when brought into contact with this worse than heathenish superstition, exclaimed, with surprise and disgust, "I have travelled over the world, and seen many people, but none so selfish and ridiculous as Christians, who devour the God they worship!"

**FRIENDS OF FREEDOM IN WESTERN VIRGINIA.**—It is generally known that in the Western District of Virginia the number of the free white population far exceeds the number of slaves. The white population, according to the last census, is 371,570. Of slaves there are 53,727. The consequence is, that in this region the institution of slavery has few defenders. A large portion of the community are decidedly opposed to it, and from their midst a warm and earnest appeal has recently gone forth against it.

**SOUTHERN CARDS AND ADVERTISEMENTS.**—The following is an ordinary specimen. We copy it from a South Carolina Temperance paper.

J. I. WALTER.

Antiquarian and Commission Merchant, Richardson street, above Taylor street, will sell Merchandise, Furniture, Real Estate, Negroes, &c. &c.

When our eyes fall on such notices, we are reminded of the beautiful lines:

'My country, 'tis of thee,  
Sweet land of liberty!  
Of thee I sing.'

**DEAR BRO. GRAVES.**—A statement on Foreign Missions, which was taken from the New Hampshire Register into the columns of the Reflector by my request, as expressive of my views of the subject, I perceive has given grief to some on account of one sentence in it. The sentence is this:—We are opposed to the new organization, because, to speak plainly, we have no confidence in those who are at the head of it. Perhaps it is somewhat guarded. If it is supposed to express any want of confidence in the Christian or moral character of those brethren, I am sure great injustice will be done. It was, however, understood by me, and I think intended by the writer, to refer to nothing but a want of adaptation to manage such a concern. It is only with this limitation that that sentence is endorsed by me, as for most of the brethren to whom reference is had I entertain no doubt but the respect and confidence due to beloved and amiable disciples of Christ.

Respectfully yours, &c., NATH'L COLVER.

27 Province Court, Boston, Nov. 13, 1874.

**NEW MISSIONARY PAPER.**—The Methodist has announced a missionary paper of a similar character to the Macedonian and the Day Spring. It comes out under the patronage of the Boston Young Men's Methodist Missionary Society, with the Rev. A. Stevens as its editor. The object is so good a one, and the Methodists are so vigorous and united in supporting their publications, that we have no doubt of its success.

**CHRISTIAN REVIEW.**—We observe with pleasure that the certificate of our New York brethren in favor of the Christian Review, is copied by the Montreal Register, whose editor says: "It will give us great pleasure to co-operate with any of our friends in Canada who may be disposed to make an effort on behalf of the Review."

**THE CORRESPONDENCE OF DES. WATLAND AND FULLER.**—The letter of the Rev. Dr. Fuller has been copied entire by the editors of the N. Y. Baptist Register and of Zion's Advocate. The editor of the Register proposes to copy those which follow, from Dr. W., giving them a place under the editorial head. We hope the Baptist Advocate, which was so prompt to recommend a discussion of this sort, and so ready to offer the use of its columns for the same, will not overlook the articles which are now appearing in the Christian Reflector. In this vicinity they are exciting a very deep interest.

**TO OLD SUBSCRIBERS.**—We say again to our old subscribers to whom we are sending bills, that if they cannot pay without a sacrifice of the necessities of life—if they are absolutely too poor to pay, at present, they have only to inform us of the fact. Do not borrow money, and stop the paper; i. e. if you desire to receive it; but tell us frankly the facts, and the account shall stand till you can pay it; or (if you ask) shall be cancelled. But, if you are able to pay their honest dues, are earnestly asked to do so as soon as possible. There are a few whose bills will amount to \$7, on the first of January next; and if such will forward us \$5, the paper shall be received to them till Jan. 1875.

**SECRET SOCIETIES.**—The Monroe Baptist Association, a large body in Western New York, passed at its last session the following resolution:

"Resolved, That while remembering the maxim of our Lord, who said, 'Ye cannot be secret, that which ye say, and which ye do, shall be made manifest unto you,' and observing the injunction of the Apostle, 'Have no fellowship with the unfruitful works of darkness, but rather receive them,' this Association would most affectionately and earnestly recommend to our brethren of the churches composing this body, to have no connection with those secret societies which exist in our country, under the name of Free-masonry and Odd-fellowship; the tendency of which, we have reason to believe, is to oppose the gospel of Christ."

**APPROPRIATE.**—We observe that the Evening Mirror, New York, under the head "PATRISTICALS," embracing notices of the Park, Chatham, Bowery, &c., announces that they will soon find themselves in want of readers, except the class who read a paper as they would go to a dog-fight, to see what animal can injure the other most severely."

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## Editor's Table.

**THE WORKS OF THE REV. WILLIAM JAY.**  
In three volumes octavo.

The writings of the Rev. William Jay are remarkable for their spiritual and evangelical simplicity, and for their lively and animating style. This excellent man has for more than fifty years been employed in preaching and writing for the improvement and elevation of Christian character, and the reader of his exercises, essays, and discourses, seems to become acquainted with him, and forms an attachment for him, as for a beloved spiritual teacher. He gives life to religion—clothes it with its proper attractions, and thus prepares the mind to appreciate the beauties and the rewards of holiness. It is with pleasure that we announce a new and elegant edition of his works from the press of the Harpers. The first volume contains his Morning and Evening Exercises; the second, Short Discourses for Families, The Christian contemplated; and the third, Sermons, Memoirs, &c. For sale by Saxton, Peirce & Co.

**THE APOSTOLICAL AND PRIMITIVE CHURCH.**  
popular in its government and simple in its worship.

This work by Mr. Coleman, with an introductory essay by Dr. Neander, has awakened the deepest interest throughout the intelligent circles of both America and England. Foreign reviewers have paid the highest eulogiums to its value, and editions have been issued in England within five months. A new edition is just issued by the American publishers, Gould, Kendall and Lincoln, adorned with an engraved portrait of the German scholar and divine who wrote the introduction. We have rarely perused a more instructive book. With important facts, are intermingled sound views and rich thoughts, with which the mind of every Christian minister ought to be enriched. We would suggest that while Dea. A. and Bro. C. send each a turkey to the minister at Thanksgiving, Bro. D. present him with a copy of Coleman's Primitive Church. Nothing will please him more.

**THE ANATOMY OF THE HUMAN BODY.**

A large and valuable work on Anatomy, with illustrations, has just appeared, from the press of Harper and Brothers, and is for sale by Saxton, Peirce & Co. The author is J. C. Moore, M.D., Professor of Anatomy to the faculty of Medicine of Paris, &c. &c. This is the first American edition, and is edited by Granville Sharp Pattison, M.D., Professor of Anatomy in the University of New York. We are persuaded that this work is worthy the immediate attention of all members of the medical profession.

**EVIDENCES OF REVELATION, BY DR. CHALMERS.**

The miraculous and internal evidences of the Christian Revelation, and the authority of its records, have been exhibited with masterly power by the most eminent of the living divines of Scotland, in a work which occupies two duodecimo volumes. These are presented to the public by Robert Carter, in uniform style with other works of Dr. Chalmers which he has previously published, and they are for sale by Gould, Kendall & Lincoln. They need no recommendation from us.

**HISTORY OF GREECE.**

The Harpers have commenced publishing in numbers a History of Greece, by the Right Rev. Connop Thirlwall. It will be completed in eight numbers, each containing nearly two hundred royal octavo pages, and sold for twenty-five cents. For sale by Saxton, Peirce & Co.

**THE FAMILY ALTAR.**

Another addition to the miniature series of Moore, Gould, Kendall and Lincoln; and no book in the whole series is more worthy of recommendation. It is a compilation from the best works on prayer, and should be studied by every young Christian.

**THE EVENING AND THE WEEKLY MIRROR.**

Moore, Morris and Willis, the popular editors of the well-known 'New Mirror,' now supply the world with a racy evening paper, which is also served up in a quarto of 16 pages as a weekly. It is very miscellaneous in its character, and somewhat unclean.

**ARTIST'S LADIES' MAGAZINE.**

We have received the December number of this elegant periodical. Published at 101 Chestnut Street, Philadelphia.

**THE CHRISTIAN POLITICIAN.**

This is the title of a newspaper of which the Rev. W. H. Briggs is proprietor and editor. He is assisted by J. L. Batchelder. It is an anti-slavery, liberty-party paper. The energy and talents of the proprietor will doubtless render the paper very acceptable to those who sympathize with him in his views. It is published at Cincinnati.

**GENERAL INTELLIGENCE.**

**Domestic.**

**CAPITAL PUNISHMENT.**—The New Hampshire Patriot gives the returns of 105 towns on the question of Capital Punishment. In 15 towns only there is a majority in favor of its abolition. One town is equally divided on the question; and 89 towns are opposed to the abolition. There is in the State a large majority against the abolition.

One of the voters in this State, on being asked whether it was expedient to abolish capital punishment, took time to consider the question, and gravely answered that he was opposed to its abolition until his neighbor (with whom he had a controversy) was hanged, and then he should be in favor of it. *New York Herald.*

**A CRASH.**—The shot tower of Mr. Kennett, on Elm street, St. Louis, gave way on the 2d inst., and the Gazette of that place says, "tumbled into one promiscuous pile of bricks and mortar." It fell, not with a crash, but with a crash, and said to have settled down in a heap of ruins, making a pile of bricks of about 800,000. Two of the working men made their escape out of the second story window.

**RUNAWAY SLAVES.**—The St. Louis Era says: Officer Couzins, of this city, returned last evening from a trip to the Canadian line. Some two weeks since, five or six negro men belonging to different citizens of this place, were missed; it was thought they had run away with the intention of reaching the Canada.

Mr. Couzins and some two or three other persons started in pursuit. When a short distance on the usual route taken by runaway slaves, they struck their trail, and followed in hot pursuit until the negroes crossed the line, which they did some 12 hours ahead of the officers.

**CHINA MISSION.**—A recent letter from China states, that our honored and devoted countryman, the Rev. Dr. Abel, in his habits of constant intercourse with the Chinese, and especially with those of the higher classes, for which his conversational powers admirably qualify him; that it seems to be the prevailing opinion among the higher classes, that hereafter more freedom of intercourse is to be encouraged with foreigners, and that the restrictive system is to be given up, and China to have her place in the social fraternity of civilized nations. *N. Y. Journal of Commerce.*

**REPUTATION AND REPUTATION.**—The N. Y. Mirror says that a member of the Royal Society is now in this country, who, before leaving England, received a letter, signed by the President and the Secretary of the Royal Society, desiring that he should be given the honor of being admitted to the Society's acquaintance or privileges, any American from a repudiating State? One of the crack clubs of London has lately given a formal refusal of honorary membership (although very common) to an American moving in the highest circles, on the same repudiating grounds.

**WHOLESALE CONDEMNATION.**—The editor of the 'Signs of the Times,' in giving an account of his journey through some of the Rhode Island spots of the chief city of Rhode Island, 'if there be now residents in the city of Providence a single disciple of Jesus Christ, we could not learn his name or residence.' *Cross & Journal.*

**DISTRESSING OCCURRENCE.**—On the 4th inst., an interesting little girl of three years of age, only daughter of Jason Smith, Esq., of N. York, came to her death by her clothes taking fire. She survived about thirty-four hours, when she expired.

No one can realize the dreadful realities of a fire, and the agony of the dying, but those who witness it, and no one can deny the fact, the anguish and distress of a little innocent sufferer like the parents; and were it not for the consolations of the gospel, the burden of grief would be almost insupportable. *N. Y. Trib. Reg.*

**EARTHQUAKE.**—We learn from Capt. Russell, of the big Indian, arrived here from Honolulu, that on the 20th Oct., at A. M., the island of Saba, bearing S. E. 100 miles distant, felt a smart shock of an earthquake, which caused the vessel to tremble as if she had struck a rock. The mate was out of the neighborhood also felt the shock. *Journal of Commerce.*

**THE NEW HAMPSHIRE LEGISLATURE.**—The General Court commences a second session at Concord on Wednesday, the 24th inst.

On Thursday, the Secretary of State laid before that body the report of the State Electors, and in case the requisite number of Electors is not chosen by the people, the convention proceeds to fill the vacancies.

The revision of our laws makes a winter session of our Legislature necessary once in four years, for the above business; which could be satisfactorily done by the Executive, as by the Legislature, with much less expense to the State. In 1842 a resolution introduced by Mr. Peirce of Dover, passed the House, transferring this business to the Governor and Council, but the Senate rejected it.

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any rate appears to be feasible; and why not by combining it with the Telegraph, and making galvanism the motive power of the keys, make it set type, at the same time that intelligence is being transmitted? Thus a man at Washington might set type in Baltimore as rapidly as he could play a piano, and the subject of communication be prepared for the press by the same operation by which it is transmitted!

**A HORRIBLE AFFAIR.**—The following extract of a letter from Lahaina, gives an account of a most horrible occurrence, which recently happened at one of the Sandwich Islands, dated March 22d.

"You will have heard from Capt. Green, of the Ontario, that three men deserted from him last Friday night. To-day two of the three returned; they were brought to the U. S. Consul's Agency, and made one of the most horrible statements I ever heard. They said they had hired a boat of three natives on Friday eve, and started for Hawaii.

The boat, viz. Walter G. Pike, of New Windsor, Orange Co., N. Y., Robert McCarty, New York City, and Jacob Von Clief, belonging to Middletown Point, New Jersey—the latter a colored man. They pulled all Friday night, and Sunday, and their nights, and became exhausted, and were unable to pull any longer. On Tuesday they drifted on the rocks at Lahaina, and having been without food or fresh water the whole time, and having drunk salt water, they were in a state of starvation. They were not able to get up the pali, (precipice), and agreed to cast lots to see who should die for the benefit of the other two. The lot fell on Von Clief, who was killed by the other two, and a stone—then they cut his arm and throat, and drank his blood—after which they cut a piece from his right arm and ate it. After they became strengthened, they got up the pali, and with some natives, who had been there, and brought them across the island, and to this place in canoes. The natives have been examined, and confirm the statement made by the three men. They were all well, and as described, and buried by them. The Governor will send to Lahaina to-morrow for the women they first saw after landing, and for the remains of the boat."

We are informed by a letter that these men were subsequently tried for murder, and acquitted—subsequently tried for stealing the boat and fined \$80 dollars and costs. Having no means of paying the fine, they were working it out on the public roads.

**BREXON OBERDORFER**, of New York, has awarded a family in the United States, a member of the church, as we infer from the following letter, which appears in several papers of that city:

**To the Clergy and People of my Spiritual Brethren.**—The object of the threats to which I referred in my recent letter to you, has been in a measure accomplished. After several weeks of private investigation, and after a public investigation of a trial. Your Bishop, therefore, is now the subject of a canonical presentment.

My humble trust, through Christ, in Him of whom the inspired word saith, the righteous Lord is with righteousness, that the righteous will hold the thing that is just," affords me a consolation, support, and confidence, for which I cannot be sufficiently thankful.

Never, dear brethren, could I, with clearer conscience, and never with more joyful and heartfelt devotion than now, minister among you. In my present position, however, an avoidance of public ministrations may be reasonably expected. I submit. For the present I suspend all public services. Believe me, however, that on that very account, my prayers in your behalf will be more frequent and earnest. This is a privilege and consolation, of which thank God, I am fully conscious.

I shall be the subject of your faithful, fervent prayers, in an assurance full of comfort to the heart of

Your affectionate pastor,

**BENJ. T. OBERDORFER.**

Bishop of New York.

New York, Nov. 11, 1874.

There was over a more contemptible illustration of affected humility and inflated arrogance! "Bishop of New York!" He ought to be grateful, like his great prototype, Wolsey, for his 'canonical presentment.' 'Bishop of New York!'

'Tis a burden

Too heavy for a man that hopes for heaven.

Hesperus Courier.

**LATER FROM MATANZAS.**—A fearful, widespread—Investigations are still going on at Matanzas in regard to the late insurrection. At Calabazal, the late hurricane, a tremendous waterspout passed through the town, doing much damage. It was about twenty feet wide. In its course it passed over two houses, driving the roofs through, and entirely destroying one. Five children were killed, and many others injured. The effects were the same as if a violent river had run through the town, leaving a great deal of damage. Mechanics and artisans were very scarce, and were receiving from four to five dollars per day.

**THE SAVIOUR'S ROBE.**—Letters from Treves are filled with accounts of extraordinary excitement, caused by the exhibition of a robe, without seams, said to have been worn by our Saviour. The cathedral in which it is deposited was originally part of the Basilica of the Emperor Helena, mother of Constantine the Great, which had it changed into a church for the relic, which is only shown at long intervals. The last was in 1810, when it was shown to the many entire villages came in procession, doing their pastors at their head and the infirm in carriages behind. It is thought that there will soon be a creation of Cardinals at Rome—the Church counts 47 Archbishops, 264 Bishops, 21 Vicars Apostolic, 9 Princes of the Apostolic, 4,567 Missionaries, and 200,000,000 Laymen.

**Summary.**

**THE STAMPAH BRITANNIA** left East Boston for Halifax and Liverpool, with forty-three passengers and a very large mail. Among the passengers to Liverpool, was Burgess, the London forger, and Mr. Forrester, the officer who had him in charge.

**THE BAY STATE DEMOCRAT** of Saturday announced that the democratic party of that paper is to be united with the Times, and that the weekly publication is to be continued. Mr. Joselyn is to be the editor of the Times.

The Advent Journal continues to be published in this city, and the prospectus to this affair is still waiting for the 'second coming.'

A gentleman in Galveston has received a letter from a highly respectable source in Mexico, who states there will be no invasion of Texas this year, and that the citizens of Texas can depend upon what he says to be true.

Owing to a quarrel between the government of Nova Scotia, and the mail agent, the Acadia left Halifax without the government mail for England; and in consequence the government had to employ a private steamer, Margaret, to proceed to Liverpool with the mail.

Two veritable Chinamen, says Noah's Messenger, have been brought from the East, and are the town talk. They are faithful transcripts of the figures seen on tea chests; in fact, so close is the resemblance, that one might reasonably suppose two of those figures to have been galvanized into life. These queer strangers are curiosities.

A lad engaged as a teamster on the canal between Albany and Troy, was killed a few days since by being dragged for a mile or more by the horses. The tow-line had become entangled around his legs, and the horses were frightened. His name was unknown.

Beds are now made in France with a slope from the head to the foot—consequently, it is said, many of the furious effects of high pillows or heads elevated too low.

The Mayor



Poetry.  
For the Christian Reflector.

Lines,  
Written on the death of Maria Batchelder.

BY MISS TAYLOR.

They laid her 'neath the pleasant green  
Of Autumn's shades to rest,  
When youthful hopes and joys were bright,  
And life seemed doubly blest—  
When a fond mother's tender love  
Around her heart was twined—  
That dear familiar name, in her  
Most sacred thoughts enshrined—  
They laid her in a quiet spot,  
Where the green willow waves,  
And the soft dews in silence weep  
Above the place of graves.

Close by her sainted sister's side—  
How sweetly now they rest!  
United on that heavenly shore,  
They mingle with the dead.

No more around the social hearth  
Thou hearst her pleasant voice;  
No more a daughter's gentle, kind,  
May share your common joys.

Yet didst thou deem that one so loved  
So soon wouldst slumber with;  
Oh! it was hard to give her up,  
To watch the parting breath;

To gaze on her the last—last time,  
Then leave her lifeless form,  
To slumber in the silent tomb,  
From your own sight away.

Weep not for her—who is not dead!  
Mathews! I hear her voice,  
Tuned to celestial music there—  
"Weep not, O, rejoice!"

She says, "for I am happy now;  
Farwell, loved friends, farwell!  
Bright spirits on every side—  
I cannot with you dwell."

But meet me, meet me, in this world  
Of beauty and of light;  
Its radiant beams encircle all—  
There is no cloud of night.

That dwells its darkness shadow  
Across my spirit's eye;  
Farwell! I wait your presence here,  
Meet me above the sky!

Oh! to hear of power divine,  
To hear the worded heart,  
To soothe the mourner's grief, and aid  
And comfort to impart.

May that blest power be to thee given,  
Oh God, may you prosper on;  
And through your Father's love  
A Husband, Father, Friend.

For the Christian Reflector.

To the Christian.

Wouldst thou tarry ever, in this dark vale of woe,  
Where the tears of deep sorrow so frequently flow,  
Where the groans of the dying oft break on the ear,  
And the gasp of the soul is heard in the air?

Where the sweet smiles of friendship may change in a day,  
When the clouds of adversity rest on our way?  
Where the life-cheering sunlight gives way to the shade,  
And the joys of the present are doomed to fade?

Where hopes we have cherished are crushed in an hour,  
And the brightest of rosters must ever decay,  
And all that is lovely is passing away?

Where tales of the needy are in bitterness told,  
While the miser hampers his neighbor and gold?  
Where the tempter, so wily, our souls would devour,  
And seize, if unchecked, omnipotent power?

O! no, no Christian pilgrim! thy home is not here;  
'Tis the pure spirit of heaven, that flows not a tear,  
But where from sin's shackles thy soul shall roam free,  
When Heaven's great portals open widely for thee.

Shanon.

The Family Circle.

The Reward of Industry.

The Right Honorable Sir John Cowan,

Bart, and present Lord Mayor of London,

came to town in the humble capacity of an

errand boy, and was employed in a wax-

chandler's shop, which stood nearly oppo-

site the present site of the mansion house.

The drudgery which the duties of this

office imposed, were performed by him,

day after day, without a murmur, and each

task set him by his employer was executed

in such a manner as quickly to gain the

esteem and friendship of all who knew him.

A few years rolled by, and he was promoted

to the situation of shopman, when his

unrivalled industry, and the strictest in-

tegrity, again procured him the confidence

and attachment of his master. About this

time it was his good fortune to win the af-

fections of his master's daughter, (the

present Lady Mayores), and their mar-

riage taking place soon after, with the

consent of her parent, he was further

elevated to the distinguished post of partner

in the firm. Here he remained till his

partner's death, which occurred sometime

afterwards, and the entire business then

devolved on him. A succession of years,

during which his previous good qualities

characterized him in an eminent degree,

brought with them wealth, opulence and

power, and from that time up to the present

he has continued his career, in a man-

ner alike worthy of himself and the city

of which he is the distinguished representa-

tive.

The Blessing of Health.

A few months ago I was making a short

stay at one of the watering-places on the

sea-shore. Its mild, salubrious air has long

rendered it a favorite resort for the invalid,

and especially the consumptive; and it was

melancholy to read on the gravestones in

the churchyards the names of so many who

had come here from various parts, doubt-

less attracted by the mild salubrity and

beauty of the situation, in the vain hope of

recruiting the ebbing springs of life.

Youth, beauty, childhood, manhood, had

hither come from afar, but only to pine and

die, and to lay their bones where they had

hoped to find health and vigor. I was

walking on the beach one glorious morn-

ing. The broad round sun shone fiercely

from a cloudless sky, and the fresh green-

giant ocean seemed to sparkle with more

than usual life, when I met a servant draw-

ing a hand carriage, in which sat a young

man. I was shocked and affected at his

appearance, so strongly contrasting with

the joyous scene around me. He could

scarcely have been twenty-five years old,

but he had been tried, but in vain. It was pitiable to see a young man, in the prime of his days, wasted away to a shadow, his sun going down at noon; born to riches, which he could never inherit, and surrounded by luxuries which he could not enjoy. Alas, what were estates, or titles, or equipages to him? He might have envied the rough fisherman whom he passed every day, his stalwart frame and bronzed cheek; and I doubt not, would have cheerfully parted with the half of his possessions to have been able to enjoy life as well. Ere this his earthly course is doubtless run. Oh, a thankful for health. If your body is as a strong and active servant to obey the wishes of your higher nature, you have what thousands lack, and of which you should be thankful indeed for the possession.—S. S. Journal.

"GET UP GIRLS!"—The editor of the Portland Express, in discoursing upon early rising, talks in this wise:—"Up with you! Don't sleep away this beautiful morning. Mary, Ellen, Abby, Sarah, Olive, Caroline, Jane, Eliza Jane, Hannah! all the rest of you lazy girls, arouse! wake up, rise, and see the sun shine, and brush away the dew from the beautiful grass. You not only lose the best portion of the day, while you linger in bed, but you depress your spirits and contract sluggish habits. What if you are sleepy? Jump out of the bed in a moment—about about, and in a few minutes you will be as bright as larks. We wouldn't give a straw for girls who won't get up in the morning. What are they good for? Lazy, drowsy creatures—they are not fit for wives or companions. Our advice to young men who are looking for wives, would be, never select a female who dozes away the precious morning hours. She may help to eat, but will never prove a helpmate."—London Patriot.

YOUTHFUL COURAGE.—A little boy, about three years old, who had been in the habit of straying away from home, was found one day sitting on the edge of a wharf, with his legs hanging over the water, and apparently absorbed in calm contemplation of the beautiful scene before him. The father thinking it a good opportunity of curing him of his erratic propensity, crept cautiously up behind him, and pushed him headlong into the cooling brine—immediately jumping in himself to the rescue. No sooner was the little fellow safely landed on the wharf, than shaking himself with delight, he exclaimed, "Oh, do that again, father, do!"

Moralist and Miscellanist.

The Parks of England.

The Parks abound with trees of extraor-

dinary age and size. They are not like

the trees of our original forests, growing

up to a great height, and on an account of

the crowded state of the neighborhood throw-

ing out but few lateral branches; what they

want in height they gain in breadth, and

if I may be accused for a hard word, in

unbranchedness. I measured one in Lord

Bagot's celebrated park in Staffordshire,

and going round the outside of the branches,

keeping within droppings of the circuit,

was a hundred yards. The circumference

of some of the celebrated oaks in the park

of the Duke of Portland which we meas-

ured together, when he did me the kindness

to accompany me through his grounds,

seemed wonderful of record. The little Port-

er oak measured 27 feet in circumference,

the great Port Oak is 29 feet in circum-

ference, the Seven Sisters, 33 feet in cir-

cumference. The Great Port Oak was of

a very large diameter 50 feet above the

ground and an opening in the trunk of

Green Dale Oak was at one time large

enough to admit the passage of a small car-

riage through it; by advancing years the

open space has become somewhat contracted.

These indeed are noble trees, though

it must be confessed that they were thrown

quite into the shade by the magnificent

Kentucky Button-wood or Sycamore, of

those trunk I saw a section an

75 feet in circumference. This was

brought from the United States, and indeed

might be denominated the mammoth

of the forest.

In these ancient parks, oaks and beeches

are the predominant trees, with occasional

chestnuts and ashes. In very many cases I

saw the beauty and force of that first line

in the pastoral of Virgil, where he addressed

Tityrus as 'playing his lute under the

spreading shade of the beech trees.' These

trees are looked upon with great veneration;

in many cases they are numbered, and some

a label is affixed to them, giving their age

sometimes a stone monument is erected,

saying when or by whom this forest or tree

was planted; and commonly some

family record is kept of them as a part

of the family history. I respect this trait

in the character of the English, and I sym-

pathize with them in their veneration for old

trees. They are the growth often of centu-

ries, and the monument of years gone by.

After entering the park gates, I have rode sometimes several miles before reaching the house. They are in general devoted to the pasturage of sheep, cattle, or deer. In the park at Chatsworth, the herd of deer exceeds sixteen hundred. These deer are kept at no inconsiderable expense, requiring abundant pasturage in summer, and hay and grain in winter. An English pasture is seldom or never ploughed. Many of them have been in grass beyond the memory of any one living. The turf becomes close and hard; and the feeding of sheep and cattle undoubtedly enriches the land, especially under the careful management of one eminent farmer—and many more, doubtless, are like him—on whose pasturage grounds the manures of the cattle are daily and evenly spread.

In speaking of the parks in the country, I ought not to pass in silence the magnificent cent parks of London, as truly magnificent they must be called, including St. James's Park, Green Park, Kensington Gardens, Hyde Park, and Regent's Park.

Kensington Gardens, exclusive of private gardens, within its enclosure contains 227 acres, Hyde Park, 380 acres, Green Park, St. James's Park, 87 acres; terraces connected with Regent's Park, 80 acres—making a grand total of 1202 acres. To these should be added the large, elegant, and highly embellished public squares and parts of the beauties of the city, which in all probability, exceed 1000 acres. These magnificent parks, it must be remembered, are in the midst of a populous town, including upwards of two millions of inhabitants, are now open to the public for exercise, health, and amusement. They are at the same time, to a degree, stocked with sheep and cows.

It is impossible to over-estimate the value to health of these open spaces, and the amount of recreation and rational enjoyment they afford to this vast population.

Windsor Great Park contains 3,500 acres, and the little Park 300 acres.

Wonderful Improvements.

The following from N. P. Willis, in the

New Mirror, we commend especially to

our young friends, who are fond of the

mechanical arts.

"The improvements in printing presses

within the last ten or fifteen years are prob-

ably far less remarkable than some other

progresses of mechanic invention, yet they

are wonderful enough to use up quite as

much curiosity as it is comfortable to find

epitaphs for, in a day. The difference be-

tween the old Ramage press, and the

steam-mill in the printing office, is per-

fectly unimagined to ourselves. There is a

small part of iron in this press which ful-

fills precisely the same destiny to which we

were at one time devoted. We were con-

sidered in an exemplary line of life while

performing exactly its office—that of ink-

ing the type—during a long year of disgust

with Latin—(when a sensible papa took us

at our word, and allowed us to prefer a

trade to a satchel!)

The ink was in those days kept in a

wooden box, and with two stuffed leather

balls, a boy or man, beside the press, dis-

tributed it over the type, while the

pressman was fixing the sheet for the

impression. We remember balling an edi-

tion of 'Watts's Palms and Hymns,' which

it took weeks to print, and, by the same

token, there are lines in that good book of

the poet, that we caught glimpses on the 'frisket,'

that, to this day, go to the tune we played

with the ink-balls while conning them

over! Reviving ambition sent us back to

school, however, and invention soon suc-

ceeded the ink-balls' elbows, (encum-

bered with a stomach,) by a bit of mech-

anical ingenuity, the press was fed, and

the pressman was fixing the sheet for the

impression. This getting rid of the boy was

the peculiarity of the Smith press, and then

followed the Napier press, which dispensed

with the man, and needed only the tending

of two girls or boys; and now (thanks to

Mr. Hoe,) we have a steam-press, which

puts up three iron fingers for a sheet of

white paper, pulls it down into its bosom,

gives it a squeeze that makes an impres-

sion, and then lays it on the palm of an iron

hand which deposits it evenly on a heap

at the rate of two thousand on an hour.

We often stop with curiosity to look at the

little steam engine which does the work

above has achieved with, and we think the

Mirror Press altogether is a sight worth

your coming to see, dear reader!

'Give me Liberty or give me Death.'

In the summer of 1839, the brig 'Susan

and Sarah,' of Providence, owned by P.

and D. Rhodes, took in a load of cotton at

Mobile, and sailed for Providence, having

also a number of passengers. She passed

the Cape Fear River, and was captured by

the privateer 'The Rover,' which was

commanded by the notorious pirate, Wil-

liam Kidd. The 'Susan' was taken to

the 'Rover's' headquarters, and the pas-

sengers were all sold into slavery. The

captain of the 'Susan' was also sold, and

the ship was taken to the 'Rover's' head-

quarters, and the cargo was all sold.

The 'Susan' was a very fine ship, and

was well equipped for her voyage.

The 'Rover' was a very fast ship, and

was well equipped for her voyage.

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The 'Susan' was a very fine ship, and

was well equipped for her voyage.

Need of Prayer, and a Revival of Religion.

Experience has shown that the prosperity

of nations is intimately connected with

the state of religion in the churches.

Neither the men nor the funds come freely

when there are few revivals of religion. What

is needed to sustain the great cause of benev-

olence, especially in its distant and more ex-

ansive movements, is a spirit that sympathizes

with the Lord Jesus in his love for a perishing

world. It was in this spirit that it had its rise,

and it must be in this spirit that it be sustained

and carried forward. Let every disciple of the

Lord Jesus pray earnestly that he may himself

receive a new baptism from above, leading to a

new and entire consecration of every power to

the service and glory of Christ. Let every

disciple pray for every other disciple associated